

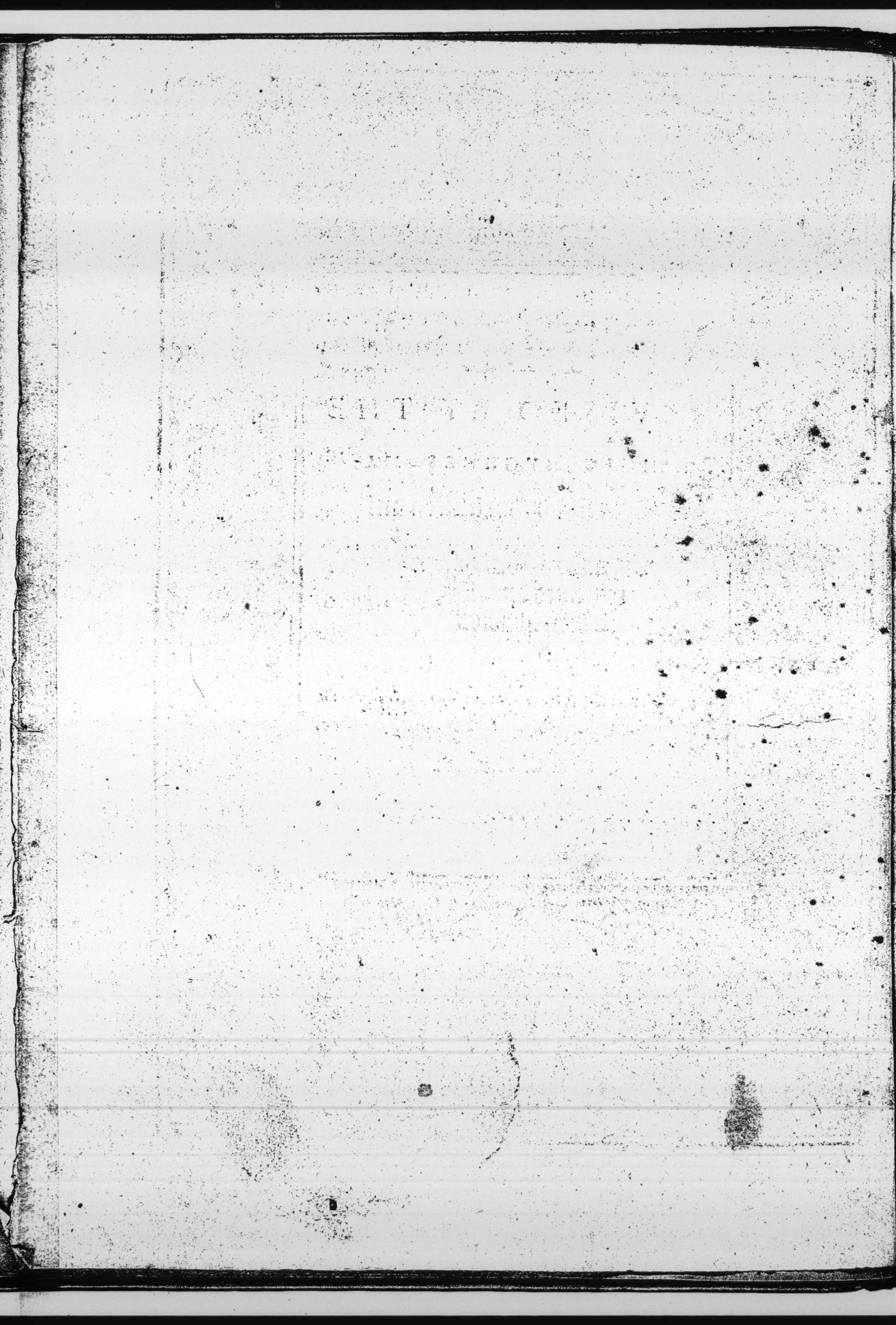
# ARTICLES DEVISED BY THE

KINGES HYGHNES MA-

iestie to stablyshe christen qui-  
etnes and vnitie amonge  
vs, and to abyde con-  
tentious opinios,  
which articles  
be also ap-  
proued by concente and dcterini-  
nation of the hole clergy  
of this realme.

ANNO. M.D.XXXVI.

IRRIB



THE PREFACE  
HENRY THE EYGHTE BY THE  
grace of god, kynge of Englande and of france,  
defensor of the fayth, lord of Irelande, and in  
yerthe supreme heed of the churche of En-  
glaunde, to all and synguler our moste  
louyng, faythefull, and obedi-  
ent subiectes gretyng.



MONGES OTHER  
cures apperteintinge vnto this our  
pryncelye office, whervnto it hath  
pleased almyghty god of his infy-  
nite mercy and goodnesse to calle  
vs, we haue alwayes esteemed and  
thought, lyke as we also yet esteme and thynke,  
that it mooste chiefly belongeth vnto our sayde  
charge, diligently to forsee & cause, that not onely  
the most holy word & comandimentis of god shuld  
most sincerely be beleued, and mooste reuerently be  
obserued and kepte of our subiectes, but also that  
unitie and concorde in opinions, namely in such  
thynges as dothe concerne our relygion, may in-  
crease and go forthwarde, and all occasion of dis-  
sent and discorde touchyng the same, be rep ressed  
and vtterly extinguyshed.

Fox the whiche cause we beynge of late to our  
greatte regrete, credibly aduertised of suche dy-  
uersitie in opinions, as haue growen and spron-  
gen in this our realme, as well concernyng cer-  
taine articles necessary to our saluation, as also

A.ii. tou-

T H E P R E F A C E

touchyng certayne other honest and commendable ceremonies, rytes, and usages nowe of longe tyme vsed & accustomed in our churches, for conservation of an honest policie and decet and semely order to be had therin, myndynge to haue that vnitie & agreement establisched through our sayde churche concernyng the premyses, and beyng very desyrrous to eschewe not onely the daungers of soules, but also the ouewarde vnquietnesse, whiche by occasion of the sayde diuersitie in opinions (if remedy were not prouyded) myght perchaunce haue ensued, haue not onely in our owne person at many tymes taken great pepne, studye, labours, and trauayles, but also haue caused our byshoppes, and other the moste discrete and beste lerned men of our clergye of this our hole realme, to be assembled in our conuocation for the full debatement and quiete determinynation of the same: Where after longe and mature delyberation, and disputations had of and vpon the premyses, fy- nally they haue concluded and agreed vpon the moste speciall poyntes and articles, as well suche as be commaunded of god, and are necessarye to our saluation, as also dyuers other maters touchyng the honeste ceremonys and good and politique orders, as is aforesayde. Whiche their de- terminynation, debatement, and agreement, for soo moche as we thynke to haue proceeded of a good ryghte and trewe iudgemente, and to be agreeable to the lawes and ordynaunces of god, and moche

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profitable for the establyshemente of that charita-  
ble concorde and vnite in our churche of England,  
whiche we mooste desyre, we haue caused the same  
to be publyshed, wyllynge, requiringe, and com-  
maundynge you, to accepte repute and take them  
accordyngely. And further we mooste hartilye de-  
syre & pray almighty god, that it may please hym,  
To to illumyne your hartes, that you and euery of  
you may haue no lesse desyre, zeale, and loue to the  
sayde vnitie and concorde, in redynge, diuulgynge,  
and folowynge the same, than we haue had, and  
haue in causynge them to be thus deuyled, sette  
forth, and publyshed.

¶ And for bycause we wolde the sayde articles,  
and euery of them, shuld be taken and vnderstan-  
den of you after such sorte, order, & degree, as ap-  
perteyneth accordyngely, we haue caused by the  
lyke assent and agrement of our sayde byshoppes  
and other lerned men, the sayde articles to be dy-  
uyded into two sortes, wherof the one parte con-  
teyneth such as be commanded expreſſely by god,  
and be necessarye to our saluation, and the other  
conteyneth such thynges, as haue bene of a longe  
continuance for a decent order and honest polycye,  
prudently instituted and vsed in the churches of  
our realme, and be for that same pourpose and  
ende to be obserued and kepte accordyngely : all  
thoughe they be not expreſſely commanded of god,  
nor necessary to our saluation. Wherefore we woll  
and require you, to accepte the same, after suche

A.iii.                    sorte

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sorte as we haue here prescribed theym vnto you,  
and to conforme your selfes obedientely vnto the  
same . wherby you shall not onely attayne that  
mooste charitable vnytie and louyng concorde,  
wheroft shall ensewe your incomparable commo-  
ditie, profite, and lucre, as well spirituall as other,  
but also you shall not a lytel encourage vs to take  
further trauayles, peynes, and labours for your  
commodities in all suche other matters as  
in tyme to come may happen to occurre,  
and as it shall be mooste to the ho-  
nour of god, the profyte  
tranquilitie and quiet-  
nes of all you our  
most louyng  
subiectes,



# THE PRINCIPALL

ARTICLES CON-

CERNYNGE OVR

FAYTHE.



Y R E T A S T O V-  
ching the chiefe and principall ar-  
ticles of our fayth, sythe it is thus  
agreed, as hereafter foloweth, by  
the holle clergy of this our realme,  
We wyll that all bysshoppes and  
preachers shall instruicte and teache our people,  
by vs commytted to their spirituall charge, that  
they oughte and muste mooste constantly beleue  
and defende all those thynges to be trewe, whiche  
be comprehended in the hole bodye and canon of  
the Wyble, and also in the thre credes or symboles,  
whereof one was made by the apostels, and is  
the common crede, whiche euery man vseth: The  
seconde was made by the holy counsayle of Frise,  
and is sayde daylye in the masse: and the thyrd  
was made by Athanasius, and is comprehended  
in the psalme, Quicunq; vult. And that they oughte  
and muste take, and interprete all the same thyn-  
ges accordynge to the selfe same sentence and in-  
terpretation, whiche the wordes of the selfe same  
Credes or Symboles do purpose, and the holy  
approued doctours of the churche do intreate and  
defende the same.

Item

A R T I C L E S.

CITEM, that they ought and must repute holde  
and take all the same thynges for the mooste holy,  
mooste sure, and most certayn, and infalliable wor-  
des of god, and suche as neyther ought ne can be  
altered or conuelled, by any contrary opinion or  
auctoritie.

CITEM that they ought and must beleue repute  
and take, all the articles of our faythe, conteyned  
in the sayde credes, to be so necessary to be beleued  
for mannes saluation, that who soo euer beyng  
taught, wyll not beleue them as is aforesayde, or  
wyll obstinately affirme the contrary of them: he  
or they canne not be the verye membris of Christe,  
and his espouse the churche, but be very infidels,  
or heretiques, and membris of the dyuelle, with  
whome they shal perpetually be damned.

CITEM that they ought and muste moste reue-  
rently and religiously obserue and kepe the selfe  
same wordes, accordyng to the verye same forme  
and maner of speakyng, as the articles of our  
faythe be all redye conceyued and expresseo in the  
sayde credes, withoute alteryng in any wyse or  
varieng from the same.

CITEM that they ought & muste utterly refuse  
and condemne all those opinions contrarye to the  
sayd articles, whiche were of longe time paste con-  
denmed in the foure holy counsayles, that is to say  
in the counsayle of Nice, Constantinople, Ephesie,  
and Calcidonence, and all other sith that tyme in  
any poynte consonant to the same.

The

ARTICLES  
THE SACRAMENT OF  
BAPTISM.



SECONDLY AS TO V-  
chyng the holy sacrament of bap-  
tysme, we wyll that all byshoppes  
and preachers shall instructe and  
teache our people, commytted by  
vs vnto their spirituall charge,  
that they ought and muste of necessitie beleue cer-  
tainely all those thynges, whiche hath beenis al-  
wayes by the hole consente of the churche appro-  
ued receyued and vsed in the sacramente of bap-  
tysme : That is to say, that the sacrament of bap-  
tysme was instituted and ordeyned in the new te-  
stament by our sauour Iesu Christ, as a thyng  
necessary for the atteynnyng of euerlastynge lyfe,  
accordynde to the sayenge of Christ, Nisi quis re-  
natus fuerit ex aqua et spiritu sancto, non po-  
test intrare in regnum celorum, that is to saye,  
No man can entre into the kyngedom of heuen,  
except he be borne agayne of water and the hooly  
ghooсте.

Ioan.3.

CITEM that it is offered vnto all men, as well  
infantes as suche as haue the vse of reason, that  
by baptysme they shall haue remyssion of synnes,  
and the grace and fauour of god, accordyng to  
the sayenge of Christ, Qui crediderit, et bap-  
tisatus fuerit, saluus erit, That is to saye, who soo  
Mat. 16.

W. euer

A R T I C L E S.

ever beleueth and is baptised, shalbe sauued.

¶ I T E M that the promyse of grace and euerlastynge lyfe (whiche promyse is adioined vnto this sacramente of baptisme) perteyneth not onely vnto such as haue the vse of reason, but also to infantes, innocentes, and chyldren. And that they oughte therefore and must nedes be baptised. And that by the sacrament of baptysme, they doo also obteynre remyssion of their synnes, the grace and fauour of god, and be made therby the verye sonnes & chyldren of god. In so moche as infantes and chyldren dyeng in theyr infancy, shal vndoubtedly be sauued therby and els not.

¶ I T E M that infantes muste nedes be christened, by cause they be borne in original synne, whiche synne must nedes be remytted, whiche can not be done, but by the sacrament of baptisme, wherby they receyue the holy ghooste, whiche exerciseth his grace and efficacie in them, and clenseth and purifieth them from synne, by his most secrete vertue and operation.

¶ I T E M that chyldren or men ones baptysed, can ne ought euer to be baptised agayne.

¶ I T E M that they oughte to repute and take all the Anabaptistes, and the Pelagians opynions, contrarie to the premyses, and euery other mannes opynion agreeable vnto the sayde Anabaptistes or the Pelagians opinions in this behalfe, for detestable heresyes, and bterly to be contemned.

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**C**ITEM that men or chyldren, hauyng the vse of reason, and wyllynge and despryng to be baptysed, shall by the vertue of that holy sacramente obteyn the grace and remyssion of all theyr synnes, if they shall come thervnto perfectely, and truely repentance and contrite of all theyr synnes before committed: And also perfitghly & constantly confessyng and beleuyng all the articles of our fayth, accordyng as it was mentioned in the fyfte article.

**C**And fynally, if they shall also haue syrme credence and truste in the promyse of god, adioyned to the sayde sacrament, That is to say, that in & by this sayd sacrament, whiche they shall receyue, god the father gyueth vnto them, for his sonne Iesu Christes sake, remyssion of all theyr synnes, & the grace of the holye gospele: wherby they be newely regenerated and made the very chyldren of god, accordyng to the sayenge of saynte John, and the apostle saynt Peter, Delictorum penitentiam agite, et baptizetur unusquisque vestrum in nomine Iesu Christi, in remissionem peccatorum, et accipietis donum spiritus sancti, That is to saye, do penaunce for your synnes, and be eche of you baptysed in the name of Iesu Christ, and you shall opteyn remission of your synnes, and shall receyue the gyfte of the holye gospele. And accordyng also to the sayinge of saynte Paule, Non ex operibus iustifie, que fecimus nos, sed secundum suam misericordiam

Mat. 3.

Luc. 3.

Acto. 2:

Tit. 3.

B.ii.

cordiam

A R T I C L E S

cordiam saluos nos fecit per lauacrum regenerationis et renouationis spiritus sancti, quem effudit in nos opulente per Iesum Christum seruatorem nostrum, ut iustificati illius gratia, hæredes efficacior iuxta spem uite æternæ, That is to say, God hath not saued vs for the workes of iustyce, whiche we haue done, but of his mercy, by baptysme, and renouation of the holy ghooste, whom he hath poured out vpon vs moste plentyfully for the loue of Iesu Christe our sauour, to the entente that we beinge iustified by his grace, shulde be made the inheritours of euerlastynge lyfe accordyng to our hope.

THE SACRAMENT OF  
PENANCE.



HYRDLY CONCERNYNGE the sacrament of penaunce we wyll, that all byshoppes and preachers shall instructe and teache our people, commytted by vs vnto theyr spirituall charge, that they oughte and must most constantly beleue, that that sacrament was institute of Christe in the newe testament, as a thyng so necessary for mannes saluation, that noo man, whiche after his baptysme is fallen agayne, and hath commytted deadly synne, can withoute the same be saued, or atteynne euerlastynge lyfe.

Item

A R T I C L E S.

**C**ITEM that lyke as suche men, which after baptysme do falle agayne into synne, if they doo nat penaunce in this lyfe, shall vndoubtedly be damned, euen so whan so euer the same men shall conuerte them selfe from their nougty lyfe, and doo suche penaunce for the same, as Christe requireth of them, they shall without doute atteyne remyssion of their synnes, and shall be saued.

**C**ITEM, that the sacrament of perfyt penance, whiche Christ requireth of suche maner persones, consisteth of thre partes, That is to saye, contrition, confession, and the amendeinente of the former lyfe, and a newe obedient reconciliation vnto the lawes and wyll of god, That is to saye, exteriour actes in workes of charitie, accordynge as they be commaunded of god, whiche be called in scripture, Fructus digni penitentia, the worthy fruites of penaunce.

**C**FVRTHERMORE as touchinge contrition, whiche is the fyste parte, we wyll that all byshoppes and preachers shall instructe and teache our people, commytted by vs vnto theyz spirituall charge, that the sayde contrition consyseth in two speciall parties : whiche muste always be conioyned to gether, and can not be disseuered, That is to say, the penitent and contrite man must fyoste knowlege the filthines and abhomination of his owne synne (vnto whiche knowlege he is brought by herynge and consyderynge of the wyll of god, declared in his lawes) And felyng & perceyvinge

B.iii. in

A R T I C L E S .

in his owne conscience, that godis angrye, and displeased with him for the same, he must also conceyue not onely greate sorowe and inward shame, that he hath soo greudously offended god, but also geeatte feare of goddes displeasure towardes hym, consyderynge he hath no warkes or merytes of his owne, whiche he may worthyly laye before god, as sufficiente satisfaction for his synnes. Whiche doone, thenne afterwarde with this feare shame and sorowe must nedes succede and be conioyned the seconde parte, that is to wytte, a certayne fayth truste and confidence of the mercy and goodnesse of god, whereby the penitente muste conceyue certayne hope and faythe, that god wyll for gyue hym his synnes, and repute hym iustified, and of the nombre of his electe chyldren, not for the worthynesse of any mertyte or warke doone by the penitent, but for the onely mertytes of the bloode and passion of our sauour Jesu Christe.

**C**LIT EM that this certayne faythe and hope is gotten, and also confirmed & made more stronger by the applyenge of Christes wordes and promyses of his grace and fauour, conteyned in his go spelle, and the sacramentes instituted by hym in the newe testamente. And therfore to attayne this certayne fayth, the seconde parte of penaunce is necessary, That is to saye, Confession to a priest, if it may be had. For the absolution gyuen by the priest was institute of Christe, to applye the promises of goddis grace and fauour to the penitent.

Other-

A R T I C L E S

**E**V V H E R F O R E as touchyng confession, we  
wyll that all byshoppes and preachers shall in-  
structe and teache our people, commytted by vs  
vnto theyr spirituall charge, that they ought and  
muste certaynely beleue, that the wordes of ab-  
solution, pronounced by the prieſte, be ſpoken  
by the auctoritie gyuen to hym by Chriſte in the  
goffell.

**E**I T E M that they ought and muſt gyue no leſſe  
faythe and credence to the ſaine wordes of abſolu-  
tion, ſo pronounced by the mynifters of the chur-  
che, than they wolde gyue vnto the very wordes  
and boyce of god hym ſelue, if he ſhoule ſpeake  
vnto vs oute of heuen, accordynge to the fayenge  
of Chriſte, *Quorumcumq[ue] remifentis peccata,*  
*remituntur eis. Iiquidcumq[ue] retinueritis, re-*  
*tenta fuit, that is to fay, wholſe ſins fouer ye do*  
*forgyue, hal be forgyuen: wholſe synnes ſoo euēt*  
*ye do reteyn, hal be reteyned. And agayne in an*  
*other place Chriſte fayth, Q[uod] uos aldit, mi audit.* &c That is to fay, who fouer hetethe you,  
hereth me. &c.

**E**I T E M, that in nowyſe they do condenme this  
auricular confeffion, which is made vnto the min-  
ifters of the churche, but that they ought to repute  
the ſame as a very expedient and neceſſary meane,  
wherby they may require & afke this abſolution  
at the prieſtes handes, at ſuche tyme as they ſhall  
fynde their conſciences greued with mortall synne,

þerout of the auctoritie ſtode in þis booke: and  
þerfore

Io.20.  
Luc.10.

Luc.10.

A R T I C L E S .

and haue occasion so to do : to thentente they may  
therby atteynte certayne conforte and consolation  
of their consciences.

**C A S T O V C H Y N G E** the thyde parte of  
penaunce, we wyll that all byshoppes and prea-  
chers, shall instructe and teache our people, com-  
mytted by vs to their spirituall charge, that all  
thoughe Christ and his death be the sufficient ob-  
lation, sacrifice, satisfaction, and recompence, for  
the whiche god the father forgyueth and remyt-  
teth to all synners not onely theyz synne, but also  
eteruall peyne dewe for the same, yet all men true-  
ly penitente, contrite, and confessed, must nedes  
also bryngynge forthe the frutes of penance, That is  
to say, prayes fastynge, almes dedes, & must make  
restitution or satisfaction in wyll and dede to their  
neyghbours, in suche thynges as they haue done  
theni wronge and iniurye in, and also must do all  
other good workes of mercy and charitie, and ex-  
presse their obediente wyll in the executyng, and  
fulfyllynge of goddes comandement outward-  
ly, whan tymē power and occasion shall be min-  
stred unto them, orels they shall never be saued.  
For this is the expresse precepte and commau-  
dement of god, Agite fructus dignos penitentie,  
That is to say, Do you the worthy frutes of pe-  
naunce. And saynt Poule saythe, Quemadmo-  
dum prebuisti membra uestra serua immu-  
nitie, et iniquitat, ad aliam arq; aliam iniquita-  
tem : sic et nunc prebet membra uestra serua  
iusticie

Luc. 3.

Roma 8.

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iustitię ad sanctificationē. &c. that is to say, Like  
as in times past you haue giuen and applyed your  
selfe and all the membris of your body, to al filthy  
lyuyngē and wyckednes, continually increasyngē  
the same: in lyke maner nowe you must gyue and  
apply your selfe holly to iustice, increasyngē con-  
tynually in puritie and clennes of lyfe. And in an  
other place he sayth, Castigo corpus meum, et i.Cor.9.  
in seruitutem redigo. That is to say, I chastise  
and subdue my carnall bodye, and the affections  
of the same, and make theym obediente vnto the  
spirite.

¶ ITEM that these preceptes and workes of cha-  
ritie be necessarye workes to our saluation, and  
god necessarily requireth, that euerye penitente  
man shall perfourme the same, whan so euer tymē  
power and occasion shall be ministred vnto hym  
so to do.

¶ ITEM that by penaunce and suche good wor-  
kes of the same, we shall not onely obteyne euer-  
lastynge lyfe, but also we shall deserue remission or  
mitigation of these present peynes and afflyctiōns  
in this wolde, accordyngē to the sayenge of saynt  
Paule, Si nos ipsi iudicaremus, non iudicare-  
mur a domino, That is to say, If we wolde cor-  
rect & take punishment of our selfes, we shuld not  
be so greuously correctid of god. And zacharias  
the prophet sayth, Cōuertimini ad me, et ego cō-  
uertar ad uos, That is to saye, Turne your selfes  
vnto me, and I woll turne agayne vnto you.

i.Cor.11.

Zach.1.

C And

## ARTICLES

Esa. 58.

And the prophet Esai sayth, Frāge esurienti panē tuū, & egenos vagosq; induc ī domū tuā. Cum uideris nudum, operi eum, et carnem tuam ne despexeris : tunc erumpet quasi manē lumen tuum, et sanitas tua citius orietur, et anteibit faciem tuam iustitia, tua et gloria domini colliget te: tunc inuocabis, et dominus exaudiet te, clamabis, et dicet : Ecce adsum. Tunc orietur in tenebris lux tua, et tenebre tuę crunt sicut meridies, et requiem tibi dabit dominus semper, et implebit splendoribus animam tuam, et ossa tua liberabit, et eris quasi hortus irriguus, et sicut fons aquarum, cuius non deficient aquę. &c.  
 That is to say, breake and deale thy breade vnto the hungry, bryngē into thy house the poore man, and suche as want harborough. Whan thou seest a naked man, giue hym clothes to couer him with: and refuse not to succour and helpe the poore and nedī, for he is thyne owne flesche : And if thou wolt thus do, than shall thy lyghte glysterre oute as bryght as the sonne in the mornynge, and thy helthe shall sooner arise vnto the, and thy iustyce shall go byfore thy face, and the glory of god shall gather the vp, that thou shalt not fal : And whan soo euer thou shalte calle vpon god, god shall here the: and whan so euer thou shalte crye vnto god, god shall saye : Loo here I am redy to helpe the: than shall thy lyght ouer come all darkenesse: and thy darkenesse shall be as bryghte as the sonne at none

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noone dayes: and than god shall gyue vnto the continuall reste, and shall fulfylle thy soule with bryghtnesse, and shall deliuer thy body frome aduersitie, and than thou shalte be lyke a gardyne that moste plentifully bryngeth forthe al kynde of fruities, and lyke the welle spryng that neuere shall wante water. &c.

**C**L<sup>E</sup>T<sup>H</sup>E S<sup>E</sup> thynge and suche other shoulde be continually taughte and inculked into the eares of our people, to the entente to styrre and prouoke them vnto good workes, & by the selfe same good workes to exercise and confirme they<sup>r</sup> faythe, and hope and loke for to receyue at goddis hande mytigation and remissiō of the myseries, calamities, and greuous punishmentes, which god sendeth to men in this woldē for they<sup>r</sup> synnes.

### T H E   S A C R A M E N T   O F T H E   A L T E R .



O V R T H E L Y A S T O v-  
chynge the sacrament of thr Alter  
we woll, that all byshops and pre-  
chours shall instructe and teache  
our people, commytted by vs vn-  
to their spirituall charge, that they  
ought and must constantly beleue, that vnder the  
forme and sygure of breade and wyne, whiche we  
there presently doo see and perceyue by outwardē  
senses, is veryly, substancially, and really contey-

C.ii.

ned

A R T I C L E S

ned and comprehended, the verye selfe same body  
and bloud of our sauour Iesus Christe, whiche  
was borne of the virgine Marye, and suffered v-  
pon the crosse for our redēntion. And that vn-  
der the same fourme and fygure of bread and wyne  
the very selfe same body and bloude of Christe is  
corporally, really, & in the very substance exhibited,  
distributed, and receyued vnto & of all theym, whi-  
che receyue the sayde sacramente: And that ther-  
fore the sayde sacrament is to be vsed with all due  
reuerence and honour: and that euery man ought  
fyſte to proue and examyne hym ſelue, and rely-  
giouely to try and ſerche his owne conſcience, be-  
fore he ſhall receyue the ſame, accordyngē to the  
ſayenge of ſaint Paule, Quisquis ederit panem  
hunc, aut biberit de poculo domini indigne, re-  
us erit corporis et sanguinis domini. Probet igi-  
tur ſeipſum homo, et ſic de pane illo edat, et de  
poculo illo bibat. Nā qui edit aut bibit indigne, iudicium ſibi ipſi māducat et bibit, non diiudi-  
cans corpus domini. That is to ſaye, Who ſo e-  
uer eateth this bodye of Christe vnworthylle, or  
drynketh of this bloudde of Christe vnworthylle,  
ſhall be gyltye of the verye bodye and bloudde of  
Christe. Wherefore let euery man fyſte proue hym  
ſelue: and ſo let hym eate of this breade, & drynke  
of this drynk. For who ſo euer eateth it or drynketh  
it vnworthylly, he eateth & drynketh it to his owne  
dampnation: bycause he putteþ the noo dyfference  
betwene  

1.Cor,ii

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betwene the very bodye of Christe and other kyn-  
des of meate.

IVSTIFICATION.



IFTELY AS TOVCHINGE  
the order and cause of our iustyfi-  
cation, we wyll that all byshoppes  
and preachours shal instructe and  
teache our people committed by vs  
to their spirituall charge, that this  
word Justification, sygnifieth remission of our  
sunes, and our acceptation and reconciliation into  
the grace & fauour of god. That is to say, our per-  
fite renouation in Christe.

CITEM that synners attayne this Justificati-  
on by contrition, and faythe ioyned with chari-  
tye, after such sorte and maner, as we before men-  
tioned and declared. Not as thoughe our contri-  
tion or faythe, or any workes procedyng thereof,  
can worthyly meryte or deserue to attayne the sayd  
iustification. For the onelye mercye and grace of  
the father, promysed frely vnto vs for his sonnes  
sake Jesu Christe, and the merytes of his bloude  
and passion, be the onely sufficient and worthy cau-  
ses therof. And yet that notwithstanding, to the  
attaynyng of the same Justification god requi-  
reth to be in vs, not onely inwarde contrition, per-  
fite fayth and charitie, certayne hope and confy-  
dence, with all other spirituall graces and moti-  
ons, whiche as we sayde before, muste necessarily

con-

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to curre in remyssion of our synnes, that is to say, our iustification: but also he requireth and commandeth vs, that after we be iustified, we must also haue good workes of charitie and obedience towardes god, in the obseruing and fulfyllyng outwardly of his lawes and commauidentes. For al though the acceptance to euerlastynge lyfe be conioyned with iustification, yet our good workes be necessarily required, to the atteynynge of euerlastynge lyfe. And we beinge iustified be necessarily bounde, and it is our necessarye duetie, to do good workes, accordynge to the saying of saint Paule,

Rom. 8.

Debitores sumus non carni, ut secundum carnem uiuamus: nam si secundū carnē uiixerimus, moriemur. Sin autem spiritu facta corporis mortificauerimus, uiuemus. Etenim quicūq; spiritu dei ducuntur, hii sunt filii dei. That is to saye, we be bounde not to lyue accordynge to the fleshe, and to fleshelye appetytes: for if we lyue soo, we shall vndoubtedly be dampned. And contrarye, if we wyll mortifype the dedes of our fleshe, and lyue accordynge to the spryte, we shall be sauued. For who soo euer be ledde by the spryte of god, they be the chyldren of god. And Christe saythe, Si vis ad uitam ingredi, serua mandata, That is to saye, If ye wyl com to heuen, kepe the commauidentes. And sayncte Paule speakyng of euyll workes, sayth, Qui talia agunt, regnum dei non posside dunt, that is to say, who so euer commytte synfull

Mat. 19.

Gal. 5.

A R T I C L E S

synful dedes, shal neuer come to heuen. Wherfore  
we wyll that all byshoppes and preachours shall  
instructe and teache our people, commytted by vs  
vnto theyz spirituall charge, that god necessarylye  
requireth of vs to do good woxkes commaunded  
by hym, and that not onely ouewarde and cyuile  
woxkes, but also the inwarde spirituall motions  
and graces of the holy ghooste, That is to saye,  
To dredre and feare god, to loue god, to haue firme  
confidence and trusse in god, to inuocate and calle  
vpon god, to haue pacience in all aduersyties, to  
hate synne, and to haue certayne purpose and wil  
not to synne agayn, and suche other lyke motions  
and vertues. For Christ sayth: Nisi abundauerit  
iustitia uestra plusq; scribarum et phariseorum,  
non intrabitis in regnum cælorum, That is to  
saye, we muste not onely do ouewarde cyuile good  
woxkes, but also we muste haue these forsayde in-  
warde spirituall motions, consentyng and agree-  
able to the lawe of god.

Mat. 5.

A R T I C L E S   C O N C E R N Y N G E   T H E  
laudable ceremonies vsed in the chur-  
che, and fyrste of Images.



S T O V C H I N G E   I M A G E S  
trouth it is, that the same haue bene v-  
sed in the olde testament, and also for  
the greate abuses of them sometyme  
destroyed and put downe. And in the  
newe

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newe testament they haue benne also allowed, as  
good autho<sup>r</sup>s do declare. Wherefore we wyll that  
all byshoppes and preachours, shall instructe and  
teache our people, commytted by vs to theyr spi-  
ritual charge, howe they ought and may vse them.  
And fy<sup>r</sup>st that there may be attributed vnto them,  
that they be representers of vertue and good ex-  
ample. And that they also be by occasion the ken-  
delers and sturers of mens myndes, and make men  
ofte to rememb<sup>r</sup>e and lamente theyr synnes and  
offences, especyal<sup>l</sup>ye the ymages of Ch<sup>r</sup>iste and  
our ladie. And that therfore it is mete, that they  
shoulde stande in the churches, and noone other-  
wyse to be esteemed. And to thyntent the rude peo-  
ple shulde not from hensefor<sup>t</sup>he take suche super-  
stitution, as in tyme paste it is thought that the same  
hath vsed to do, we wyll, that our byshoppes and  
preachours, diligently shal teache them, and accor-  
dynge to this doctrine refourme theyr abuses. For  
elles there myght fortune idolatrie to ensue, whi-  
che god forbydde. And as for sensyng<sup>e</sup> of them,  
and knelynge, and offeryng<sup>e</sup> vnto them, with o-  
ther lyke worshyppinges, although the same hath  
entred by deuotion, and fallen to custome, yet the  
people ought to be diligently taughte, that they  
in no wyse do it, nor thynke it mete to be done to  
the same images, but only to be done to god and in  
his honour, all though he it be done before the ima-  
ges, whether it be of Ch<sup>r</sup>iste, of the crosse, of our  
lady, or of any other sayncte besyde.

¶ Of

ARTICLES.  
OF HONOURING OF  
SAYNTES.



S TO VCHYNG THE HO-  
nouringe of sayntes, we wyl that  
all byshops and preachers shall  
instructe and teache our people,  
committed by vs vnto their spiri-  
tuall charges, that sayntis nowe  
beyng with Christe in heuen, be to be honoured  
of christen people in erthe, but not with that con-  
fydence and honour, whiche are onely due vnto  
god, trustyng to atteyne at theyz handes, that  
which must be had only of god: but that they be  
thus to be honoured, bicause they be knownen the  
electe persons of Christe, bicause they be passed  
in godly lyfe out of this trasitorie world, bicause  
they alredy do reigne in glorie with Christe, and  
most specially to laude and prayse Christ in them  
for their excellent vertues, whiche he planted in  
them, for exāple of and by them to such as yet ar  
in this worlde, to lyue in vertue and goodnesse.  
And also not to feare to dye for Christe and his  
cause, as some of them dyd: and fynally to take  
them in that they maye, to be the aduauncers of  
our prayers and demādes vnto Christ. By these  
wayes and suche lyke be sayntes to be honoured  
and had in reuerence, and by none other.

D

Of

ARTICLES  
OF PRAYINGE TO  
SAYNTES.



S TO VCHYNGE PRAY-  
inge to sayntes we wyll that  
all byshoppes and preachers  
shall instructe and teche our  
people, committed by vs vnto  
their spirituall charge, that al  
be it grace remyssyon of synne  
and saluation, canne not be obteyned but of god  
only by the mediation of our sauiour Christ, whi-  
che is onely sufficient mediatour for our synnes:  
Yet it is very laudable to praye to sayntes in he-  
uen euerlastyngly lyuing, whose charitie is euer  
permanent, to be intercessours and to pray for vs  
& with vs vnto almyghty god after this maner.

ALL HOLY ANGELS and sayntes in heuen, praye for vs and with vs vnto the father, that for his dere son Iesu Christis sake, we may haue grace of hym and remyssion of our synnes, with an erneste purpose (not wantyng ghoostly strength) to obserue and kepe his holye commaundementes, and neuer to declyne frome the same ageine vnto our liues ende. And in this maner we maye pray to our blessed lady, to saint John Babtiste, to all and euery of the apostels, or any other saynt particularly, as our deuotion dothe serue vs, So that it be done without any bayne supersticion, as to thynke that any saynt is

### A R T I C L E S.

is more mercyfull, or wyll here vs sooner than Christ, or that any saynt doth serue for one thing more than an other, or is patron of the same. And lykewyse we muste kepe holy dayes unto god in memory of hym & his sayntes, vpon suche days as the churche hath ordyned theyr memories to be celebreate: except they be mittigated and moderated by thassent and commaundement of vs the supreme heed, to the ordinances, & than the subiectes ought to obeye it.

### O F R I T E S A N D C E R E M O N I E S.



S CONCERNING THE rytes and ceremonies of Christis churche, as to haue suche veste-mentes in doing goddis seruyce, as be and haue ben most part vsed, As spynkling of holy water to putte vs in remembraunce of our baptysme, and the blode of Christ sprinkled for our redemp-  
tion vpon the Crosse. Gyninge of holy breaude, to put vs in remembrance of the sacramet of the Aulter, that al christen men be one body mystical of Christe, as the breaude is made of many grai-ues and yet but one lufe, and to put vs in reme-  
mbrace of the receyuyng of the holy sacrament & body of Christ, the whiche we ought to receive in eigh特 charite, which in the beginning of Christis

D.ii. churche,

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church, men dyd more often receyue, thā they vse  
now adays to do. Bearynge of candels on Can-  
delmas day, in memorie of Christe the spirituall  
lyght, of whome Simeon dyd prophete, as is  
redde in the churche that day. Gyuyng of ashes  
on Ashewenesday, to putte in remembrance euer-  
y christen man in the begynnyng of Lent and  
penaunce, that he is but asches and yerthe, and  
thereto shall retourne, whyche is ryght necessarie  
to be vttered from hensforth in our moder tonge  
alweys on the same daye. Bearynge of palmes  
on Palme sonday, in memory of the receyuyng  
of Christ into Hierusalem a lytel before his deth,  
that we may haue the same desyre to receyue him  
into our hartes. Crepyng to the crosse and hum-  
blynge our selues to Christe on good Fryday be-  
fore the Crosse, and there offryng vnto Christ be-  
fore the same, and kyssyng of it in memorie of  
our redempcion by Christ made vpon the crosse.  
Setting vp the sepulture of Christ, whose body  
after his deth was buried. The halowing of the  
Font, & other like exorcismes, & benedictions, by  
the mynisters of Christis churche, and all other  
lyke lawdable customes rytes and ceremonies  
be not to be contynned and cast awaie, but to be  
vsed and continued as thynges good and law-  
dable, to put vs in remembraunce of those spiry-  
tuall thynges, that they do signify, not suffering  
them to be forgoten, or to be put in oblivion, but  
renewyng them in our memories from tyme to  
tyme

## ARTICLES

tyme. But none of these ceremonies haue power to remytte synne, but onely to stye and lyfte vp our myndes vnto god, by whom only our synnes be forgyuen.

## OF PURGATORYE.



OR AS MOCHE AS DVE  
order of charitie requireth , and  
the boke of Machabees, and dy-  
uers auncient doctours playnely  
shewen, that it is a very good & a  
charitable dede to pray for soules  
departid: And for alsmoch also as such vsage hath  
continued in the church so many yeres euен from  
the begynnyng, we woll that all byshoppes and  
preachours shal instructe and teache our people,  
comyted by vs vnto theyr spirituall charge, that  
no man ought to be greued with the continuance  
of the same, and that it standethe with the verye  
due order of charitie, a christian man to praye for  
soules departed, and to comytte them in our  
prayers to goddis mercy, and also to cause other  
to praye for them in masses and exequies , and  
to gyue almesse to other to pray for them, wher-  
by they maye be relyeued and holpen of somme  
parte of theyr peyne. But for as moche as the  
place where they be, the name therof, and kynde  
of peynes there also, be to vs vncertayn by scrip-  
ture , Therfore this with all other thynges , we

D.iii. remyt

A R T I C L E S

temytte to almyghty god, vnto whose mercye it  
is mete and conuenient for vs to cōmende them,  
trustyng that god acceptethe our prayours for  
them, referryng the reste holly to god, to whom  
is knownen their estate and condicion. wherfore  
it is moche necessary, that suche abuses be clerely  
put away, which vnder the name of Purgatory,  
hath ben aduanced, as to make men beleue, that  
through the byshoppe of Romes pardons, sow-  
les myght clerely be delyuered out of purgatory  
and all the peynes of it: or that masses sayde at  
*Scala celi*, or other where, in any place, or before a-  
ny image, myght lykewyse delyuer theym frome  
all theyr peyne, and sende them streyghte to he-  
uen, and otherlyke abuses.

*J. W. D.*

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for Dr. T.

*Georg*

Rexed

*Ronald H. F. S.*

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*John G. Sauer*

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A black and white micrograph showing a dense, granular tissue structure. A prominent, dark, irregularly shaped mass is visible on the right side, suggesting a tumor or a pathological change. The surrounding tissue appears more uniform but with some texture.

三

*Pine marten*





P  
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J  
MAR 1 1956

Gift

Louis M. Rabinowitz

Collation

A-D<sup>4</sup>

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